

An English mile from *Freistat* in *Hungary* North-ward, is a Quarry of Stone, out of which many great Stones are digged, transparent and resembling Sugarcandy.

At *Banca*, two Hungar. miles from *Freistat* North-ward, is a Quarry of white stone, nigh the Hot Baths of that place; over which is a lay of Chalk of about a yard thick, very beautiful to the Eye, as being of all colors, except green; so finely mixt, streaked, and shaded, that it surpasseth Marble-paper; and the water dropping upon it, doth as twere varnish it.

At *Schemnitz* in Hungary, famous for Silver-Mines, is an high perpendicular Rock, part of which, from the top to the bottom, is naturally tinctur'd with a shining fair blew and green: And I have heard from a Spaniard, who liv'd long in the West-Indies, that there is also a rock, like this nigh to the Silver-mines in *Pernu*.

The Mountain of *Cliffura*, being a part of Mount *Hamus*, as also Mount *Pyrlipe* (both which I pass'd over travelling from *Belgrade* towards *Larissa* in *Thessaly*) doe shine like Silver, and day and night, either by the light of the Sun or Moon, afford a glittering pleasant shew, caused by the great quantity of *Muscovy-glass*, wherewith these Hills abound. There are also *Talcum-rocks* nigh *Spitali* in upper *Carinthia*, as I have been informed by M. *Donellan*, who liveth there. I am unwilling to omit an Hill nigh *Sarvizza*, two dayes journey on this side *Larissa*, which consists of an earth of a fine red colour, out of which the red Earthen Vessels of that Country are made; as also the great number of *Acidula* nigh *Transchin* in Hungary, there being 32 plentiful springs of them; likewise an Hot Bath nigh *Bellacherqua* in *Bulgaria*, it being scituated farr from any habitation, yet well built by the Turks, and very refreshing to Travellours. It hath a red sediment, and maketh a gray stone.

Being at *Larissa* in *Thessaly*, where the *Gr. Signor* hath long resided, I understood, that he had pass'd a good part of the hot Summer of 1669. upon the neighbouring mount *Olympus*; and by the Interpreters to the Emperours Resident, the *Illustrious Signor di Casa nova*, (who were obliged to attend the *Sultan* upon the mountain) I was inform'd that there was a Spring of a whitish water upon that Hill, which was drank of by many persons in their great heat and thirst, contracted by ascending the mountain, but proved very destructive unto them in 3 dayes, they then complaining of an heaviness and coldness of their Stomacks till they dyed.

#### *An Account of some Books.*

*There being lately fallen into our hands three Books written by several Authors, concerning the Production of the World, all three pretending to assert and confirm what is delivered by Moses in the first of Genesis, though they do it different wayes; We thought, it would not be unacceptable*

*table to the Ingenious, to give them here a taste of these Treatises, thereby to excite them to a further disquisition and elucidation of this matter. We shall herein follow the order of the time, wherein these Books were published; and therefore begin with*

I. COSMOPOEIA DIVINA, seu Fabrica Mundi explicata, per Ludov. de Beaufort Parisinum Med. Doct. Lugd. Batav. 1656. in 12°.

This Authour having in the *Dedication* of his Book professed his aversion from devising any other Systeme of the world, than that, which is described by *Moses*, and having also expressed his labors and endeavours to adjust and accommodate all the *Phænomena* of Nature to the mind of that Divine Writer, tells us,

In his first Section, that God in the beginning of Time created, in a space before void, *Heaven* and *Earth*, or the Matter of both, and of all things comprehended therein, as an unshapen Masse, continued, undivided, and un-moved: And that afterwards by his divine cherishing and separating power he resolved that dull and moveless matter into moving *waters*, or divided it into innumerable parts, and put it into motion by that division, and by the introduction of a *vacuum*; by the means of which imparted motion, the particles began to extricate themselves, to stirre, and to tend to their several places, and to afford the first Rudiments of three Ranks of great Bodies: so that, after the space of 12. hours or thereabout, some *Light* began to appear, there being then so much of that subtile matter collected, as was sufficient to illuminate a certain medium.

In the *second* Section, that the Creator formed the *Firmament*, as a kind of Arched Vault in the *midst* of the *Waters*, that is, more perfectly distinguished three Ranks or Material Principles of Bodies, *viz.* one in the middle, the *Firmament*, and two extreams, retaining the name of *Waters* but movable and moved: For, since on the *first day* all the parts began to be gather'd into three *Classes*, and the grossest to take the lowest place, the less gross, the middlemost, and the finest, the uppermost, he conceiveth, that the *Firmament* was well said to have been made this 2<sup>d</sup> day, forasmuch as the Celestial matter was collected in the middle, and placed 'twixt the subtiler, whose place was above, and the thickest Elementary, being below: Which *waters* were simply so called before, as then actually constituting but one fluid body, but now distinguished into three ranks.

In the *third*, that the Creator began to subdivide the *third* rank, or the Elementary matter, (which was yet very Heterogeneous) by gathering together into one place all the Elementary Aqueous particles, which he call'd *Seas*; so that the *Dry* began to appear, which he called *Earth*; resolving and raising upwards into vapors and exhalations the thinner particles, thence to produce *Air* and *Fire*; which are the four commonly so called Elements and reputed simple Bodies: out of which the other are compounded, first the imperfectly mixt, then gradually the more perfectly mixt, and after that the *Vegetative*, which about the end of this day began to be actually produced. In

In the *fourth*, that he made the *Sun, Moon and Stars*, adorning and perfecting the Heavens. Where the Author thinks it no wonder, that these were not created before the fourth day, in regard there was required more time for the framing (without a new Miracle) so many and such various *vortices*, thence to form the Heavens and the Stars, than for a simple separation of the Water from the Earth.

In the *fifth*, that he produced Sensitive and Moving Creatures, of a lower order, *viz. Fish, and Fowle*.

In the *sixth*, that he brought forth the other more perfect Animals, namely the *Beasts of the Earth*; over which, as over all the rest, the Great and Bountiful Creator set *Man*, whom he form'd after his own Image, endowing him with a Mind, and constituting him an *Epitome* of the Universe, and his Lieutenant General and Governour on Earth.

In all which the Author taketh notice of two Sovereign Miraculous Works; *first*, the Production of the Matter of the World out of Nothing; the *second*, the Division and Motion caused in that Matter: declaring, that the other works may be conceiv'd to be produced without a new Miracle in the space of the six dayes, enumerated by *Moses*. Besides, he takes occasion, to explicate the nature of Motion, and to give the Laws of the same; to shew the necessity of a *Vacuum* before and in the Formation of the World; and to solve the Arguments alleadged against a *Vacuum*; In short, to deliver his opinion, concerning all the main parts of Natural Philosophy.

II. *CARTESIUS MOSAIZANS*, *Auth. Joh. Amerpoel. Leonardæ 1669. in 12°.*

**T**He design of this Author is to make it out, that the Philosophy delivered by the famous *Des-Chartes* doth well agree, at least not disagree with the History of the Creation, recorded by *Moses*. A design, which that Eminent Philosopher entertained himself, and would have set upon, if Death had not prevented him, as appears in his *Letters to Mersennus*, *viz. the 24th and 53d of the 2d Tome*, where he affirms, that comparing his Principles with the Mosaic History he had found, to his wonder, that the latter could be much better explicated according to the former, than by any other of all those ways, wherein Interpreters have hitherto explain'd it.

To evince this, our Author hath taken the pains to make a parallel between the first Chapt. of *Genesis*, and the Principles of *Des-Chartes*, endeavouring to make it appear.

1. That *Moses* as well as *Des-Chartes* did acknowledg in the Corporeal Sphere of things nothing but one Homogeneous and Uniform *Matter*, divided and diversify'd by *Motion*, put into that Matter by the Creator, and preserv'd therein by the same.

2. That

2. That both begin their Philosophy from the Consideration of *Light*, as the first Effect of the Distinction of things from one another.

3. That both do attribute a *Fluidity* to the Heavens; yet so, as that *Des-Chartes* enlarges upon the particular Disposition of the Constituent parts of that Body, which *Moses* is silent of.

4. That the *Cartesian* Doctrine of the Distinction of the *Earth* from the *Waters* and *Air*, and of the proper Constitution of each of them, is not inconsistent with that of *Genesis*.

5. That the growth and variety of *Vegetables*, and the causes thereof, assign'd by *Des-Chartes*, do not disagree with the same Sacred History.

6. That the *Cartesian* Doctrine of the Constitution and Use of the *Luminaries* and *Fix'd Stars*, and their difference from the *Planets* and *Comets*; as also that of the *Motion* of the *Earth* about the *Sun*, and its own *Axis*, and the deflexion of its *Axis* from the Parallelisme to the *Axis* of the *Ecliptick*, and the keeping in a perpetual Parallelisme to itself, is very rational; and consequently not incongruous to that of the Divine Philosopher.

7. That there is a great agreement between *Moses* and *Des-Cartes* in assigning the difference between the *Life* of *Beasts*, and the *Soul* of *Man*; forasmuch as both teach, that the former consists in the *Bloud*; Which *Des-Chartes* further declaring, teacheth, That the *Bloud* heated in the *Heart* and subtilized into *Spirits*, is diffused from the *Heart* and *Arteries* through the *Brain* into the *Nerves* and *Muscles*, and by a continual influx into the same, moves the whole and wonderfully contrived Frame of the Body and all the parts thereof; according to the various impulses and actions of Objects upon them: But that the *Soul* of *Man* consists in *Thinking* and *Understanding*, whereby principally *Man* resembleth his Creator, to whose Image he is made. Which difference is confirm'd by what *Moses* saith, that God commanded the *Earth* to bring forth *Living Creatures* or *Beasts*, as well as he commanded the *Earth* to produce *Plants*; whereas, after he had formed *Man* out of the *Earth*, he is said to have breath'd into him the *Breath* of *Life*, whereby *Man* became a *Living Soul*, not only *Living* and *Moving*, but a *Soul* too, that is, perceiving and knowing.

The third Book, promised in the Contents, we must refer to the next, for want of room.

ERRATA left uncorrected in No. 55. Pag. 1104. l. 21 r. one digit obscuration. p. 1106. l. 22. put out, The Horizontal Parallax, and, read, The Sun's true place. X - 17d. - 35m. 47s. X 17d. - 37m. - 51s. Betwixt this and the line preceding, insert, The Horizontal Parallax 53m. 10s. Pag. 1108. l. 19. make the Parallax of Longitude in the second Column, om 32s; and betwixt the l. 21 and 22. insert, with apparent South-latitude 4d. 24m 59s. | 4d 28m 48s. l. 33 and 34 read, the { Subingress. 16. 43. 32. } Emercion. 18. 2. 24. Pag. 1111. l. 15. for 52m. r. 52m. 52 <sup>2</sup>/<sub>5</sub>. Pag. 1119. l. 3. r. about 28. inches.